W. C. Nation

McKENDREE COLLEGE,

LEBANON, ILL.

AN HISTORICAL SKETCH,

BY

S. H. DENEEN, PH.D.

ALSO AN ADDRESS,

The Sunday-School and McKendree College,

BY

REV. WM. F. SWAHLEN, A.M., PH.D.,
President of McKendree College.

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PREFATORY.

AT the Centennial Educational Convention, held at McKendree College, Lebanon, Ill., June 11, 1884, addresses were delivered by Hon. RICHARD J. OGLESBY, of Lincoln, Ill.; Bishop THOMAS BOWMAN, of St. Louis, Mo.; Rev. T. C. WATKINS, of Boston, Mass.; Judge J. M. NORTH, of Boulder, Col.; and Rev. J. L. WALLAR, of Effingham, Ill. A paper was also read by Dr. S. H. DENEEN, showing what had been accomplished by the College during the fifty-six years of its existence.

At a meeting of the Joint Board of Trustees and Visitors, held the next morning, this historical sketch was requested for publication. Bro. J. A. Field, of St. Louis, Mo. (one of the Trustees of the College), generously offered to print the same for the Joint Board. At the request of the Southern Illinois Sunday-School Conference, he also kindly publishes the other paper on "The Sunday-School and McKendree College."

We send this pamphlet forth, trusting it may do something towards promoting the prosperity and increasing the usefulness of this "time-honored institution."

Bro. Field has the thanks of the two bodies above mentioned, as well as of the many friends of McKendree, for his generosity in giving gratuitous circulation to these papers.

WILLIAM F. SWAHLEN,
President of McKendree College.

McKENDREE COLLEGE.

AN HISTORICAL SKETCH,

BY DR. S. H. DENEEN.

Read before the Centennial Educational Convention, at Lebanon, Ill., June 11th, 1884, and published at the request of the Joint Board of Trustees and Visitors of McKendree College.

The ancient Romans began their meals with lettuce, radishes and turnips, not because they were extraordinarily fond of such vegetables, but to give a keener relish to the venison, flamingos and pheasants which followed as the principal dishes. The Committee of Arrangements acted with a similar view in assigning me the initial position in the exercises of this occasion. If, therefore, the plain facts, which I am to present, shall seem uninteresting, they may serve, at least, a useful purpose in giving by contrast an additional zest to your enjoyment of the eloquence of the distinguished speakers who are to address you to-day.

McKendree College had its origin in a meeting of citizens of Illinois, held in this town on the 20th of February, 1828. The object of the meeting was stated to be "the founding of a seminary of learning to be conducted as nearly as may be on the plan of the Augusta College of Kentucky." The sum of $1,385.00 was subscribed at that meeting by 105 subscribers. At that date Lebanon had about 200 inhabitants; St. Clair County, 5,000; the State of Illinois, 140,000; and the entire membership of the M. E. Church in Indiana and Illinois together was estimated at 3,500.

The late Bishop E. R. Ames was placed in charge of the seminary. In 1830 the institution received a donation of 480 acres of land from Bishop McKendree, and was named in honor of him. The act to

incorporate the college was approved February, 1835. Among those voting to grant the charter is found the name of Abraham Lincoln.

The first president was the Rev. Peter Akers, D. D., prominent as an orator and theologian among the Methodists of Illinois, who still survives after a long career of eminent usefulness.

The institution was organized for regular collegiate work in 1836. The professors teaching here at that time were graduates of Wesleyan University, Middletown, Conn., and they caused the course of studies, which they had themselves pursued, to be adopted as the requirement for graduation at McKendree College. The first graduates of the college belong to the year 1841. There were seven in the class of whom three survive, two of them citizens of Lebanon honored in their chosen professions.

From 1841 to the present time 425 persons have completed the prescribed courses of study and received the appropriate degrees. Of these 135 have become lawyers; 80, teachers; 65, minister of the gospel; 25, physicians; about the same number, editors and journalists; while others in less public fields of labor are exerting a most salutary influence in behalf of good morals and citizenship. In addition to these it has happened here, as in other institutions of learning, especially in the West and the South, that far the greater number in attendance have not remained long enough to complete the full collegiate course required for graduation, but have selected those studies which were deemed most important in the occupations which they were intending to follow, and have left college without receiving degrees. Taking these into account, we may say, that the college in the fifty-six years of its existence has given the benefits of an education more or less extensive to about five thousand persons. Readers of history remember the anecdote which relates how Cornelia, daughter of the conqueror of Hannibal, in reply to the Campanian lady who displayed her costly robes, precious stones and ornaments of gold, awaited the return of her children from school and pointing to them, exclaimed: "These are my jewels."

And so McKendree College, if questioned as to that upon which she most prides herself, would point. not to cabinets, and libraries, and literary halls, and piles of brick and mortar, or even to her beautiful grounds hallowed by so many associations, but to this army of men and women who received here the training which has in so large a measure shaped their subsequent lives and whose success in their various occupations is her greatest praise and highest honor.

Of the two professors who organized the institution for collegiate instruction, one is now president of a college in Pennylvania, while the other is a lawyer in California. The young men who have been educated here have followed the example of these instructors and have diffused the influence of the college throughout the continent.

One[1] of her sons is now preaching the gospel in the vicinity of Boston; another[2] is editing a daily paper in San Francisco. One[3] o the class of 1861, is Superintendent of Public Instruction at the capital of Florida, and one[4] of the next class is editor and proprietor of a daily paper at the capital of Minnesota. A student[5] of McKendree is now representing his country as United States Minister in the Republic of Venezuela; another,[6] more than ten thousand miles away, is performing the same duty in the Kingdom of Siam. One[7] of her sons during Grant's administration was consul at Hong Kong; and only last year Gen. Jesse H. Moore of the class of 1842—prominent as a minister and an honored son of the church—as professor and president in collegiate institutions—as a brave and gallant officer in the Union army—as a member of Congress and an officer of the general Government—closed a life full of service and eminence as consul in Peru; and the honors, which had fallen to his share in life, did not forsake him after death, for his loss was publicly mourned by church and state, and his funeral oration was pronounced by his neighbor and friend—our distinguished guest of to-day—Gov. Oglesby.

One[8] of the class of 1862 is practicing medicine under the shadow of the Himalayas, while another[9], of the class of 1875, is pursuing special studies in the same profession at the capital of Austria, and yet another[10], of the class of 1881, a lady, is teaching within sight of the Andes, in the republic of Chili. A student[11] of the college was for a number of years U. S. Senator from West Virginia; another[12], Lieutenant-Governor from Missouri; while another[13], intimately connected with the college and repeatedly honored by its people, will be a candidate for the same office in Illinois at the approaching election. This Congressional District has been represented eighteen

1 Rev. Thos. C. Watkins, A. M.
2 Dr. Isaac N. Higgins, A. M.
3 Hon. Wm. P. Haisley, A. M.
4 Hon. Henry A. Castle, A M.
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10 Miss L. E. Holding, A. M.
11 Hon. Frank Hereford, A. M.
12 Hon. Charles P. Johnson, A. M
13 Hon. Henry Seiter, A. M.

years by men educated at McKendree College. It is scarcely necessary to state that Col. Wm. R. Morrison, Chairman of the Committee of Ways and Means and leader of the House of Representatives—whose name is known throughout the nation, and is in every newspaper in the land—received his education here. The Solicitor of the Internal Revenue, who, with Secretary Bristow, was so prominent a few years ago in prosecuting the whisky frauds, was a student of Kendree. The college has representatives as judges, members of the State Legislature, and county officers throughout southern Illinois and in several of the Western States.

In an important case in St. Louis some years ago, the judge, the attorneys on both sides, and the reporter for the press, were all of them McKendrians.

The criminal lawyer whom George Alfred Townsend, the New York journalist, pronounces the most able in the nation west of the Alleghanies, was born in this town and educated at this college. Several years since he was coming to attend the exercises of commencement day when he fell into conversation with an aged gentleman, who remarked that he supposed he had attended a commencement day in Lebanon at an earlier date than any man on the train. "How early was that?" inquired the lawyer. "Away back in the forties," was the reply. "No, sir," responded the lawyer; "I have the advantage of you. I attended an earlier commencement than that. I was present at a commencement occasion in Lebanon in 1836. I was born there in that year."

A few weeks ago a graduate[1] of McKendree, in St. Louis, rapidly rising to distinction in his profession, performed a surgical operation for cancer of the stomach—said to be the first example of abdominal surgery of this kind on the Western Continent; while at about the same time another student of the college, in Washington City, attempted an operation not very dissimilar in political surgery, by a horizontal incision into the stomach of the national tariff. The results, however, in the two cases were very different; for the patient died, but the tariff survived.

In Kansas City, a graduate[2] of the the college is President of a University; another[3] is a Professor of Medicine in the same institu-

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1 Dr. A. C. Bernays, A. M.
2 Rev. Nathan Scarritt, D. D., LL. D.
3 Dr. L. A. Berger, A. M.

tion; a third[1] is connected with the city press; and three others[2] are members of the legal fraternity. While Thomas C. Fletcher was Governor of Missouri, the Auditor of State[3] and the Superintendent of Public Instruction[4] were both graduates of the college. The latter of these officers, however, a number of years ago abandoned the James boys and the Fords as hopeless cases, and removed to Illinois, where, as a Methodist minister, he was recently chaplain of the Senators at Springfield, and is now at Lincoln, watching over the spiritual welfare of he Republican candidate for Governor of Illinois.

The editor and proprietor of the Chicago *Press*, at one period the most influential newspaper in Illinois—John L. Scripps—was a graduate of the college, and in his early manhood Professor of Mathematics here. At this time prominent daily papers are edited by sons of McKendree in Cleveland, St. Paul, Quincy, St. Louis and San Francisco; while others are employed as editors or proprietors of a large number of weekly papers not only in Illinois, but in Missouri, Kansas, Colorado, Dakota and Texas.

As ministers of the gospel, the voices of McKendrians may be heard from the shadow of Bunker Hill to that far land where rolls the Oregon, and from regions where the mercury sinks fifty degrees below zero to climes where frost is never seen. As teachers, professors and presidents of colleges, superintendents of schools and of public instruction, they may be found from Indiana to California.

American colleges are as yet nearly all young, and most of them in their infancy. The best results which the country is to receive from them are perhaps far in the future. Cambridge University in England had been founded hundreds of years before she gave to the world a Bacon and a Newton. But if our land were to derive from its colleges no greater service than the zealous devotion with which they espoused the loyal cause in the late war, the nation would be amply repaid for all the self-sacrifice and expenditure made in their behalf. All did well—none better, in proportion to age and numbers, than our own McKendree. From the firing upon Sumter to the capture of Mobile, her sons gathered around the starry banner to defend its honor or to die beneath its folds. They perished from

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1 Hon. D. H. Porter, M. S.
2 C. E. Small, M. S.; J. T. Dew, M. S.; W. A. Harnsbarger, M. S.
3 Hon. A. Thompson, A. M.
4 Rev. T. A. Parker, D. D.

fever in hospitals; they pined away from starvation in prison-pens, they found a sudden grave beneath the waters of the Tennessee; they fell in the fiery front above the clouds at Mission Ridge. From Fort Donelson to Appomattox there was scarcely an important engagement in which the sons of McKendree did not do battle for equal liberty and an undivided nation. They were found in all ranks, from the private soldier to the major-general; but, however different in rank, the spirit which animated them all was the same.

When Frank Blair appealed to Illinois for reinforcements to hold St. Louis against the secessionists, a number of students left their books one morning and enlisted in his command, one of whom—a boy of rare promise and the hope of his aged father—soon after gave up his young life in his country's cause.

It was at Fort Donelson that Col. Morrison, the present Congressman—then in command of the Forty-ninth Illinois Volunteers—received a disabling wound. It was at Holly Springs, when that post was surprised by Van Dorn, that a cavalry officer[1]—a graduate of McKendree—while others were surrendering, drew his sabre, and, exhorting his comrades to follow his example and to prefer death to a rebel prison, cut his way through the superior numbers of the encircling foe, and brought his followers in safety to the Union lines.

It was near Atlanta that another[2] son of McKendree, leading his regiment in a charge against the serried ranks of the enemy, fell with a fatal wound while the air was ringing with the shouts for the victory which his fiery courage had helped to win. The distinguished officer[3] who, in the latter part of the war, started from the vicinity of Nashville with fifteen thousand cavalry and scattered havoc and desolation through Alabama and Georgia, defeated Forrest and destroyed his army, took Montgomery—for a time the capital of the Confederacy—and feasted his troopers where the chieftains of secession had first met in council, and closed his eventful campaign by the capture of Jeff. Davis himself, was a student of McKendree.

Not less deserving of mention is another son of McKendree[4], also a major-general and a commander of cavalry, noted alike for impetuous valor and eminent services, prominent in campaigns in Virginia; who, not very long ago, was appointed Superintendent of the U. S. Military Academy at West Point.

But, not to dwell longer upon the achievements of officers, it was

1 Isaiah Stickle, A. M.
2 Col. L. Greathouse.
3 Major-Gen. Jas. H. Wilson.
4 Major-General Wesley Merritt.

a student of McKendree—a private soldier, a mere boy—who, at the battle of Nashville, rushed into the thickest of the fight, tore their colors from the hands of the enemy, bore them in triumph to Washington City, and received in person the thanks of the nation's representatives. There was another McKendrian[1], the son of a Methodist preacher of Southern Illinois, who joined the army when only fifteen years old. His company was captured, and he was taken to Salisbury prison—infamous on account of the inhuman Wirz, whose fiendish life was fitly closed by a felon's death. There the poisonous air and the polluted water, the want of proper clothing and of sufficient food, the daily suffering and the distant hope, had caused his young heart to despond and almost to despair of aid, human or divine. One day, while he was seeking to call away his thoughts from his own wretched condition by reading the Bible—which amid his other losses he had contrived to retain—he was accosted by a fellow-prisoner, low in stature, but with a piercing eye: "What book have you there, my friend?" "The Bible," was the reply. "Let me see it. The rebels got mine when they made me a prisoner." Taking the book and reading some of those promises which have brought comfort and hope to so many of the unfortunate and suffering of earth, he returned the volume to the young soldier, saying: "Cheer up, my brother—cheer up! We shall yet find some means of deliverance. God has revealed to me that I am never to die in this rebel prison!" The speaker was Boston Corbett, who afterwards fired the shot which put an end to the life of John Wilkes Booth, the assassin of Abraham Lincoln. The two captives resolved to hold a daily prayer-meeting in the prison. Others came; the interest increased; a revival followed which resulted in many conversions.

Subsequently our young soldier made his escape from prison, and guided by the light of the stars, and assisted by the counsels of slaves, journeying through forests and swamps, subsisting on such food and sleeping in such places as the veriest tramp would now disdain, he made his way in safety at last to the Union forces.

But we must leave the soldiers—the living to cherish through life the memory of the hardships and dangers which they underwent for an imperilled country; the dead—who, after having rendered the last full measure of devoted service to the Union which they died to

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1 Richard Thatcher, M. S.

save, sleep in unmarked graves—to be held in everlasting remembrance; and while many and unknown kinds of death await us who survive, let us rejoice that the noblest of all has fallen to them and that their names, honored by a patriotic life, have been consecrated forever by an heroic death.

Such are some of the services which the sons of McKendree have rendered to the country, and such services, we take it, are not to be valued in silver and gold. But if any one should inquire, "What has all this cost?" it will not be difficult to make a reply. McKendree College, during the fifty-six years of its existence, for the salaries of teachers and current expenses, has cost between $175,000 and $200,000. To this amount must be added $35,000 for buildings. Two hundred and thirty-five thousand dollars will therefore replace the sums paid here for teachers, buildings and other necessary expenditures during more than half a century. The whole expenses of the college from its foundation amount to less than many a man makes on a single government contract, or a dealer in stocks from the purchases and sales of a single week. Consider the cost and the result. Grant that the measures devised by the trustees of the college may not always have been wise—that the administration of its faculty may have at times been defective—that its agents may have too often rendered their presence unwelcome—that the college has been almost continuously calling upon the benevolent for aid;—grant all this and more, and yet say where have greater results been achieved at a smaller cost.

Our lives do not consist in the abundance of the things which we possess. It is not accumulated wealth or material splendor by which the true greatness of a nation is measured. If we should visit England, it would not be to see the treasures of her Rothschilds, or the palaces of her nobles; but were we to visit that land, it would be because there Latimer had perished at the stake to win for us the freedom of religious belief, because there Bacon had pointed out the path to all modern discovery, because there Newton had forever associated his name with the laws of the universe, because there Milton had produced the poem which the world honors as the noblest effort of the epic muse, because there Hampden had shed his blood that the rights of the subject might be maintained against the aggressions of tyranny, because there Wilberforce had broken the chains of the slave and instituted a reform which will yet pervade the earth. These are the things which occur to the minds of men when their

feet touch the soil of England; these are the things which shed unfading splendor upon the pages of her history; these are the things which dim the lustre of all her Indian and Australian possessions. It is not true that colleges can produce such men, but it is true that far the largest number of such men have kindled at institutions of learning the spark which has shed so great a light upon their own generations and all later ages.

It was an oft repeated wish of Franklin that he might be permitted to visit the earth at stated intervals after his death to learn the discoveries and witness the progress of mankind. Could such a wish be gratified and should one, who has spent his life solely with the sordid object of his wealth and worldly possessions, return five hundred years hence, he would find his mansion however solid crumbled into dust, his lands however valuable passed into the hands of strangers, his family name effaced from the knowledge of men, and the very grave, where he fondly hoped his mortal remains would rest in peace until the last day, built upon or ploughed over by a people who, as they would know nothing of his history, could scarcely be expected to cherish his memory. But should the founders of the institutions, which educated the great Englisnmen whom we have mentioned, be permitted to return to earth, what honors would await them, what hosts of men would rise up and called them blessed! Such is the difference between a selfish life and a noble deed.

It was an observation of the poet Shenstone that he who builds a house, sees his work begin to decay from the very hour when it is finished, but he who plants a tree, beholds the labor of his hands become ampler and statelier with every added year. Even a tree, however, has its limit of growth, and will wither at length and die. But the gifts bestowed nearly a thousand years ago to establish Oxford and Cambridge have resisted the advance of years, and the touch of decay. The institutions founded by those benefactions have survived the dethronement of kings, the changes of the constitution and the shocks of civil war; they have been a blessing to every later generation; they have been the nursery whence has gone forth a long and illustrous array of the good and the great; and they promise to endure while the Anglo-Saxon race has sway.

Let us, therefore, hallow in our heart of hearts the name of that good man who founded this college; and let us trust, as it is the property of all that is worthy and noble to increase with years as streams gather volume in their progress to the sea, that here Wisdom

may lend her counsels to Knowledge, and Liberality endow Learning with her stores, that this institution may be a source of constant and increasing blessings to this beloved land of ours, whose greatest riches are not her fertile fields and inexhaustible mines, but sons who are a crown of glory, and daughters, polished after the similitude of a palace.

[The following paper was read before the Southern Illinois Sunday-School Conference of the M. E. Church, at Alton, Ill., June 19, 1884. It is published here in accordance with request of said Conference.]

The Sunday-School and McKendree College.

By Rev. Wm. F. Swahlen, A.M., Ph.D., *President McKendree College.*

There are three things that stand out in bold relief upon the title-page of the programme of this Conference: the *year*, we celebrate; the *Church*, to which we belong; and the *work*, in which we are more especially engaged. To the first there attaches a two-fold interest, because of the peculiar relation it sustains to both the others. It closes the first century of American Methodism; hence its importance and significance to us, as a denomination. It is also a centennial in the history of that movement, in the interests of which we are now assembled; for it is just one hundred years this very month, since Robert Raikes (the generally acknowledged founder of the great Sunday-school system) published his celebrated letter, in which he explained the design of his novel undertaking, and defined the duties of those who were indentified with the same. Hence the significance of the year, not only to us, but

to all the branches of the Church of Christ throughout the entire world.

Between the second and the third, there are many intimate and striking relations. Originating at nearly the same time, receiving impulses from the same sources, directing attention to the same classes, actuated by similar motives, making use of similar means, mutually aiding and encouraging each other, and co-operating together with the same grand end in view, it is not strange that we should note the parallel in growth, attainment and influence, at the end of the first century of their existence; nor, that we should find reason for making the year 1884 an occasion of double rejoicing, as we "walk about Zion, and go round about her; as we mark well her bulwarks, and consider her palaces; that we may tell it to the generation following."

The movement of Robert Raikes was purely philanthropic. He was a printer by trade, and though a member of the Church of England, did not seem to have entertained even the slightest conception of what we might term a *Church* school. He had often come in contact with the children employed in the pin manufactories of Gloucester, and as often had been pained at their deplorable ignorance and their vicious habits. Many of them were far from home and parental restraint, and many others might as well have been, so far as the moralizing influence of their home-life was concerned. What could be done for their education and their elevation? This was the query he found himself pondering, frequently and deeply. During the week they were closely confined; the Sabbath was the only day which could be utilized. Accordingly he hired four teachers, and to them he sent the little street Arabs, whom he picked up on the Sabbath, as from time to time he walked the streets of Gloucester. The hours for instruction were from ten to twelve in the forenoon, and from one to half past five in the afternoon. We are told that John Wesley heartily approved of the plan as soon as he heard of it, and earnestly exhorted his people to do likewise. True, he had for more than a quarter of a century been giving religious instruction to the children, wherever he went; but the idea involved in the *Sabbath* school was evidently a new one to him. In his diary (July 18, 1784) he wrote: "Perhaps God may have a deeper end therein, than men are aware of." Progressive man that he was! he saw clearly the wisdom of the course; and we are very much inclined to believe, that to him more than

any one else is due the credit of introducing the new and admirable feature of gratuitous instruction. He not only favored and adopted that which he recognized as *good*, but he improved upon it—he made it *better*.

The duty of religiously educating the children has always been admitted by the Church; and the disposition of our denomination to render implicit obedience to the divine command, "Feed my lambs," is evinced in her Discipline of an hundred years ago. Two plain and pointed questions are asked: "What shall be done for the rising generation?—Who will labor for them?" Then follow five imperative clauses: "Where there are ten children, whose parents are in society, meet them at least an hour every week. Talk with them every time you see any at home. Pray in earnest for them. Diligently instruct and vehemently exhort all parents at their own houses. Preach expressly on education." Nor has this feature of our ecclesiastical polity ever been abandoned. On the contrary, it has been the recipient of a care and an attention that has steadily increased as the decades have rolled by—giving birth to societies and organizations, whose special aim has been to encourage and assist in the formation of Sabbath schools; to provide books, papers, and other practical helps for teachers and scholars; and to donate whatever things are requisite wherever the people are unable to purchase them. The success that has attended the labors of those who have devoted themselves to this work, may be inferred from the following figures, taken from the report of the year 1882: Number of Sabbath schools (connected with the M. E. Church), 21,152; number of officers and teachers, 226,702; number of scholars, 1,638,895. Or, comparing the present condition with that of twenty-five years ago, we find the number of schools has about doubled, and the number of scholars nearly quadrupled. Surely, these facts are gratifying, and ought to stimulate us, as we enter upon the second century of our organized existence.

But while the Sunday-school (in its present phase, at least) must be regarded as a comparatively modern institution of the Church, such is not the case with colleges and universities. These have been established from time immemorial, for the purpose of providing the youth with means and opportunities for a "higher education." The Church has always felt the necessity for such institutions, and has recognized the obligation to found and foster them.

We need not go back to the universities of the continent, nor even to those in England; our own country furnishes satisfactory illustration and evidence, by whom and for what purpose these higher literary institutions have been established. Witness the founding of the university at Cambridge in 1636, and the significant motto upon her seal: "To Christ and the Church." Threescore years later Cotton Mather stated, that of the 116 pastors in New England, 107 were graduates of Harvard. And those who have paid close attention to the statistics of our colleges and universities, report about one third of the graduates as entering the ministry. These facts speak for themselves, and justify the policy of the Church in making wise provision for those who are to become leaders in thought. Indeed, the most celebrated colleges and universities of our country are those that have been founded and sustained by the various Christian denominations. It is well known that Yale is Congregational, Brown is Baptist, Harvard is Unitarian, Columbia is Episcopal, Princeton is Presbyterian, Middletown is Methodist. I was greatly surprised several years ago at the National Educational Association to hear an unjust and unjustifiable attack on the denominational institutions of the land. "In the vast majority of the states," said the speaker, "not a single college or university, worthy of the name!"—and all, because the Church exercised supervision, and not the state. The assertion was the more surprising, because of its coming from an honored graduate of Yale, and the President of Cornell University. There were many present who, like himself, favored the establishment of a national university, but they did not think that misrepresentation would enable them any the sooner to realize the desired end. Besides, his plan to divorce religion and education became not only the more apparent, but also the more objectionable, when he replied to Dr. McCosh, that he favored the establishment of an *un*sectarian university, where "persons of any religious sect, or of no religious sect, shall be equally eligible to all offices and appointments; and where no person shall be accepted or rejected, as trustee, professor, or student, on account of any religious or political views which he may or may not entertain." While he was advocating these seemingly liberal ideas, I could not help thinking of one of the statutes of one of the state universities, so highly commended by the distinguished speaker, in which a minister of the gospel is forbidden to exercise the functions of his sacred calling, so long as he is connected with

the university. It is too late in the history of the world for any one to undertake the severance of what has so long and so harmoniously been associated. Christian civilization has advanced too far for any to undertake the hopeless task of putting asunder what God has evidently joined together. The testimony of George Bancroft, in reply to Dr. Buckley's request for an article on the "Influence of Christianity on the Formation of our Institutions," comes forcibly to mind. These are the words of the great historian: "Certainly our great united Commonwealth is the child of Christianity—it may with equal truth be asserted, that modern civilization sprung into life with our religion—and faith in its principles is the life-boat on which humanity has at divers times escaped the most threatening perils."

It is an irrefutable fact, that the oldest and best universities of the world are due to religious enterprise; they have invariably been established and managed by the Church. Indeed, it is well known that any student, who applied for admission to one of the old universities of England, was obliged to give satisfactory evidence of his belief in the thirty-nine articles of the Church of England, before he was allowed to matriculate. Cases might be cited where the state has failed, notwithstanding the most liberal provision; but we proceed to speak more particularly of our own denominational work.

The Church historian informs us that "Cokesbury College was projected simultaneously with the organization of the Methodist Episcopal Church in America." A few months after, the foundations were laid at Abingdon, Md., and in 1787 its doors were thrown open for the reception of students. In 1795, the building was "accidentally burned to the ground." Subsequently a new building was erected in Baltimore, but it soon fared the fate of the first. Discouraged, no effort was again made in this direction for a score of years. In 1820, the General Conference recommended that each Annual Conference should establish a literary institution within its own boundaries; and from that time on, seminaries, colleges and universities have multiplied, until we have one hundred and forty-four of them, with 1,319 teachers, 26,483 students, and an estimated property of nearly seven and a half millions of dollars.

At the session of the Illinois Conference held at Mt. Carmel, Ill., September, 1827, a resolution was introduced and adopted regarding the founding of an institution of learning within its bounda-

ries. In pursuance of this action, McKendree was founded about five months later, or February 20, 1828. In examining the list of schools, as published in the Centennial Year-Book, I find but two bearing an earlier date—that of Maine Wesleyan Seminaay, located at Kent's Hill, Me., and the Wesleyan Academy at Wilbraham, Mass.,—the latter founded in 1821, and the former in 1824.

For a number of years the work of McKendree was necessarily that of an academical or preparatory character, and not until 1841 did she graduate her first class. This consisted of seven young men, who had all completed the classical course of study, and all of whom subsequently entered the learned professions: three, that of theology; three, that of law; and one, that of medicine. Since then she has ever been loyal to the cause of higher and liberal Christian education, winning considerable scholastic distinction, and annually contributing her modest quota of those who go forth to bless and benefit mankind. Her alumni number nearly four hundred and fifty. They have figured in the U. S. Senate and in the House of Representatives; in state legislatures and in the various judiciary departments; in councils of war and on the battle-fields of the nation; in the sacred desk and at the bar of justice; in educational conventions and in conferences of the Church; in the editor's sanctum and in the retreat of the laboratory;—in short, in peace and war, they have rendered incalculable service to both Church and state.

And yet this is only a small part of the work that has been accomplished by McKendree. It is estimated that nearly *five thousand* students (who, from various reasons, were prevented from completing the course and receiving their diplomas) have, within her halls, obtained the principal part of their education, if not their entire preparation for the battle of life. Indeed, there is no estimating the good that has been done. Think of her sons and daughters, an army of five thousand and more, scattered over the country from the Atlantic to the Pacific, from the Lakes to the Gulf (which is literally true), working for God and humanity!

As nearly as I have been able to learn, from sixty-five to seventy of her alumni have become heralds of the cross; a similar number have devoted themselves to the educational work; about half as many have entered the medical profession; and about twice as many have adopted the legal profession. Of the remainder, a goodly number have been engaged in editorial and other literary

labor; while some have gone into merchandising and others into banking and farming. In a word, not a single one (so far as my knowledge extends) has been, or is, a cipher in society. But they have exercised an influence, which has been felt and acknowledged, in favor of the true, the right, and the good.

During the year, I have often had occasion to consult our Year-Book, and many a time it has been taken up and its pages have been perused, not because there was any special matter demanding attention, but simply (as one of the clauses in the preface expresses) because "its pages are so burdened not with the rhetoric of words, but with the logic of figures and facts." It has proved itself an exceedingly attractive volume, full of gratifying and stimulating reading; and more than once, as the book has been laid aside, the sentiment has welled up: Oh! the wisdom of Methodism! The foresight of the fathers! On the 315th page, among the "interesting facts for centenary remembrance," it is stated: "The Methodist Episcopal Church was the first American Church to recognize the value of Sunday-school instruction, and the first to establish such schools in any American community. 'Let us labor,' says the Conference Minutes of 1790, 'as the heart and soul of one man, to establish Sunday-schools in or near the place of public worship. Let persons be appointed by the bishops, elders, deacons, or preachers to teach (gratis) all that will attend, and have a capacity to learn, from 6 in the morning till 10, and from 2 in the afternoon till 6, where it does not interfere with public worship. The Council shall compile a proper school-book to teach them learning and piety.'" In a foot-note, we are informed that it was a Methodist lady who helped Robert Raikes out of his quandary, by suggesting to him the modern system of Sunday-school instruction; and that she not only aided in the establishment of the school, but also became one of its teachers.

On the 177th page are given the important resolutions (regarding the founding of colleges) which were adopted in 1820:

"*First.* Resolved, by the delegates of the Annual Conferences in General Conference assembled, that it be, and is, hereby recommended to all the Annual Conferences to establish, as soon as practicable, literary institutions under their own control, in such way and manner as they may think proper.

"*Second.* That it be the especial duty of the bishops to use

their influence to carry the above resolution into effect by recommending the subject in all the Annual Conferences."

Thus we see how the fathers, at a very early date, were laying broad and deep foundations; how they were planning, wisely and skilfully, for the mental and moral culture of the children of the Church. Master workmen were they, and grandly they wrought in their day. *Prophets*, as well as priests and kings, they handed down the Sabbath school, an institution of the Church; likewise the college, an institution of the Church. And worthy successors, true to their trusts, continued to build wisely upon the foundations bequeathed them. But admirably as these executed the designs of the fathers, far more admirably did they plan, when they conceived the idea of cementing these two institutions, which thus far had been virtually distinct.

The little word *and* (in the theme assigned me) delicately refers to this movement, "unique in the history of Christendom," which was inaugurated a quarter of a century after the action of the General Conference referred to. This was the outgrowth of anxious inquiry and intense thought on the part of some of the ripest scholars of Methodism, and has already proved itself one of the grandest propositions ever submitted to the Church. The limits of this paper will not allow more than a suggestion as to this vital and all-important link. On the 179th page, under the head of the "Educational Situation in 1865," we read: "Out of this state of things arose the important query whether it was not possible to institute a practical bond of connection between our Sunday-schools and our institutions for advanced literary, scientific, and theological instruction. Might not some agency be devised and put into action by means of which great numbers of Sunday-achool scholars and teachers might have opened up before them a door of hope for higher education, which hitherto had been effectually closed?" These questions could not otherwise than challenge the closest attention, demand the most earnest investigation, and realize the wisest and best solution. The result was the establishment of the Sunday-school Children's Fund—a result grand in its conception, grander in its execution, and grandest in its glorious consequences throughout all coming time. If you have not already read the action of the Centenary Committee in 1865, I would suggest that you do so; or, if you have read it, it will not do any harm to re-read it, and thereby refresh the memory regarding the measures

proposed and the end in view. You will find a synopsis (on pages 180 and 181 of the Centennial Year-Book) prepared by John McClintock, that ripe scholar and prince of Christian educators. Read the "Address to Sunday-school Superintendents," and study it carefully. It will show you the deep anxiety of the strongest intellects of the Church to bind together with indissoluble bonds the academies, colleges, universities, and Sunday-schools of our Church.

You remember the lesson which the old Roman, on his death-bed, taught his boys. The fasces, or bundle of rods, could not be broken, so long as they remained firmly bound together; but when the cord was removed, and the rods were separated, it was an easy thing to break them, one by one. In union there is strength. It is as true in Church as in state. Let the institutions of the Church be united—bound firmly together—and the Church is strong.

We bespeak therefore a league, firm and binding, between the 330 Sunday-schools of the Southern Illinois Conference and McKendree College. Let the 25,239 scholars, and the 3,250 officers and teachers, understand that McKendree is the college of the Church, with which they are identified. Let it be borne in mind that we are mutually related, and as we support each other, so in turn we are strengthening ourselves and the pillars of our beloved Church. Let all the interests of Methodism in Southern Illinois be linked together, and we shall realize not only glorious progress in every department, but also the wonderful power there is in hearty and steady co-operation.

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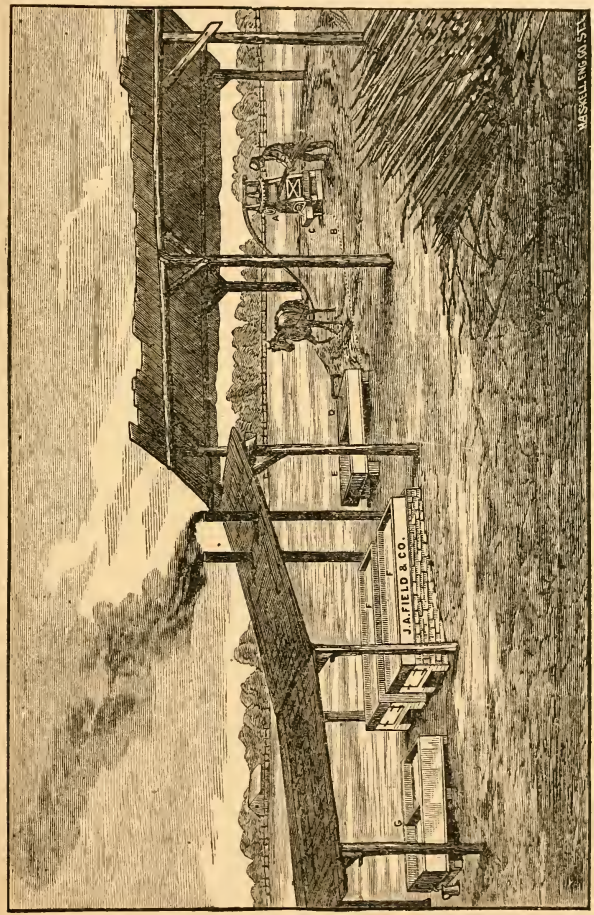

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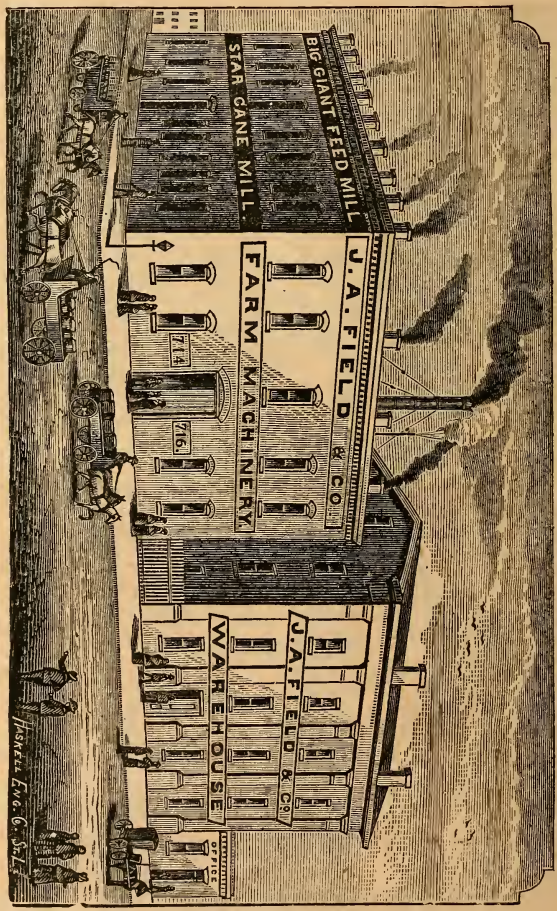

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